heading and disemboweling. The fanatical *juramentado* Moro believes that if he meets his death as a result of killing a Christian he goes to his Mohammedan paradise.

The Moros are governed by numerous petty Datus. Within the land under the Datu's more or less vague jurisdiction he and his subjects construct a fortress called a *cotta,* and inside and around the *cotta* he and his retainers live. The Datu's word is practically absolute as to ordinary questions arising among his people.

The Moros never go abroad without a weapon. The *kris* is said to be their God, and Mohammed his prophet. This is readily understandable, for above all else the Moro is a fighter. Proud and touchy, the Moro is quick to resent any intrusion on his rights and customs and is prone to vindicate himself by the skilful use of beautiful blades of the type of the *kris, kampilan,* or *barong.*

GOVERNMENTAL POLICY TOWARD THE MOROS

Varied have been the forms which governmental policy has assumed for the Moros. Extermination, as at Bud Dajo and Mount Bagsak; negotiations, like the Bates treaty and the Carpenter agreement[5] and in later years attraction and conciliation.

Originally it was thought that the only good Moro was the dead Moro. Numerous punitive expeditions by the Military or Constabulary, or both, were organized and ordered to overcome opposing Moro elements in Lanao and Sulu. In 1906, on Bud Dajo, a bluff-sided and extinct

volcano, troops sent by General Leonard Wood were forced to kill six hundred Moros, men, women, and children, who resisted to the last, and one-fourth of the troops actively engaged were killed or wounded. Seven years later, General John J. Pershing repeated the lesson at Mount Bagsak, and three hundred Moros were killed. From time to time the press is en-